Registered No. 120 of 1874.

The Bombay Guardian.

VOL. XX.—New Series.—No. 33. SATURDAY, OCTOBER 17, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 10-7-0.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Friend of India* says:—

"A large number of the poor Christians of Calcutta have petitioned the Viceroy "to open-out new fields of industry and promote emigration and colonization, that your poor petitioners and many others similarly circumstanced may be rescued from their present destitute and perilous condition."

This just illustrates the tendency that prevails in this country to look to Government for everything. It is the habit of dependence in which they who are born in this country generally grow up, the habit of expecting provision to be made for them, it is this which hinders them from entertaining the idea that they are able of themselves to make their way in the world, or that they are responsible to do it. And this is at the root of that condition of things which has of late been attracting so much attention here and at home. Government cannot remedy the existing evil. Even if Government were to entertain this petition, and set about the business of getting these "poor whites" removed to settlements in Assam, five years would need to be first spent in writing about it. Then, after accomplishing the removal of these poor people to the hills, the next point of difficulty would be to keep them there.

"The petitioners ask that they may be led out of the valley of the shadow of death, the streets of Calcutta, to fresh fields and pastures new, where *bread*, the fruit of honest labour, can be obtained—that your petitioners may be placed in a position, where by their own industry they may raise themselves from a state of abject want and dependence to one of comparative affluence and independence, and not be forced by the pressure of circumstances to become a reproachful burden either on the State or Municipality." Among the names at the foot of the memorial we find a Fabian, Vanderberg, McDougall, Maxwell, Boswell, Bolst, Wolfe, Macaulay and half a dozen "De" So-and-Sos.

Things are sadly out of joint here, we admit. There are many in all the capitals of India, physically and mentally well fitted to be profitable to the country, but unable to get employment of any kind.

—An extract in our Epitome shows how very different is the position of English Wesleyans and American Methodists with regard to the liquor question. In America to be a Methodist is to be a total abstainer. The *Indian Statesman* thinks it matter of congratulation that Missions are failing in India; because just as far as the Hindoos embrace Christianity they become addicted to the use of ardent spirits. How much our contemporary ought then to love the Methodists! You will not find a single Native Christian in their churches who indulges in strong drink.

—The *Indian Statesman* devotes about half a column to such stuff as this. It is in a letter from Poona:—

"It is said here that many of the converts are falling into their old and wicked ways, and that the minister will have to send for Mr. Taylor to restore order. Once before the necessity was so great that a telegram was actually sent to him (he was in Madras at that time); on the third day he appeared suddenly, and did not the lukewarm ones catch it then; they had fits for a week, and have not had a relapse since; but that was sometime ago."

The writer seems to be of opinion that, in writing about the Methodists, the greater the lie the more acceptable it will be to *his* public. Since Mr. Taylor first went to Madras, at the beginning of this year, he has not been in Bombay or Poona, has not left the Madras Presidency in fact. But that is nothing. No notice will be taken in the *Indian Statesman* of this correction. Any body that really knows anything about the work of grace that has gone on in India in the last three years, knows perfectly that these statements are as false as they are vile. We are far from saying that many who professed to submit to Jesus did not show subsequently that their goodness was as the morning cloud and early dew. The parable of the sower was true in the days of our Lord, in the days of the Apostles, and it is still true wherever there is a work of God. Wherever there is a general interest in the subject of religion, and souls are pressing into the kingdom, many others will be made uneasy under a consciousness of their sins, and, influenced in some degree by the example of others, will profess a desire to obtain salvation; but they are not willing to forsake all to follow Christ, and their hearts are not thoroughly detached from the world. Their unusual interest in the subject of religion is regarded by them as a change of heart. But sooner or later their old habits recover their sway, and they fall away. All this does not in the least affect the fact that a great and glorious work has been accomplished, and is going forward as powerfully now as ever, if we look at the work as a whole. In this or that place, conversions may not be so frequent; opposition is powerfully awakened and every thing is done, by private and public slander, to hinder people from attending the meetings; but the members are growing in grace and in working power. And there is this increased interest in all evangelical churches. It is the Methodist body that the correspondent delights to attack and to vilify, and it is to the credit of that body that such is the case. From the days of Lucian downwards, earnest Christians have been the favourite butts for the shafts of ridicule and calumny; and all this has been profitable to them in helping them to come fully out from the world and not be conformed to it.

—A draft for £1,000 was received with the following note by the editor of the *Christian*:—

"The enclosed is an 'alabaster box,' brought to the Lord Jesus at the recent Conference at Oxford, to be applied to the work on the Continent, in which M. Monod and other ministers who were at the Conference are engaged. Be good enough to acknowledge receipt in the next *Christian*."

Messrs. Moody and Sankey have gone to Ireland. They began on the 6th September in Belfast. The meetings were so crowded that on the third day Mr. Moody arranged to separate the sexes, holding a meeting for women at 2 P.M., and a meeting in the evening for men. Both meetings continued to be crowded. Every day increasing numbers remained to be spoken to about their souls. H. M. W., in the *Christian*, says:—

"The singing of Mr. Sankey has deeply moved multitudes. The words of truth, as if oiled by the melody, seem to glide irresistibly into the hearts and consciences of the hearers, and to become, under the fostering power of the Spirit, the seed of eternal life. The Christian community has been deeply stirred; we are filled with expectation; we are looking for great things. The work of the time seems to be fully more extensive and deep than in any place visited by these brethren. Each day, we believe, will cause it to increase in power."

At Dumfries some special evangelistic services have been very much blessed. Every night the room for anxious inquirers is thronged.

—A long letter signed "An Evangelical," criticizing the remarks that appeared in our last issue under the head of "Rev. Mr. Taylor in Madras," has appeared in the *Indian Statesman*. The writer of this letter, in his anxiety to point out an inconsistency on our part, has strangely confounded things that differ. Our reason for finding fault with the Mission policy of Bishop Douglas, was because that policy contemplated the establishment of Missions in small places (Ahmednuggur, Kolapore, Sholapore, etc.) where the Missions already in existence were tolerably able to avail themselves of the existing openings, and where new Missions would be likely to be more harmful to the cause than helpful. There has been just one policy followed all along by Missionaries of Evangelical societies, and it is this. Where Missions in rural districts or in small towns are established, let no Missions of another body be planted besides them. The great capitals have always been considered common ground, and nobody ever dreamed of applying the above principle to Missions established in them. Our article was in reply to a notice censuring Mr. Taylor for his course in Madras, and "An Evangelical" has signally erred in attempting to show that it at all conflicts with what we have said about Bishop Douglas's peculiar policy. The writer of the letter seems to have had on hand a great deal of bottled bitterness against the Methodists. It is astonishing what paroxysms this name seems to throw many into. "An Evangelical" tells us that Methodism in its working is fiercely democratic, and much the same as Romanism, minus the worship of the Virgin Mary, and he deplores the attitude of the Methodist Episcopal Missionaries to other workers in the same field.

"It is no uncommon thing in Methodist Services to speak of hireling padres. We mean no exaggeration; no, we challenge the *Bombay Guardian* to deny it. To hold up padres as hirelings,—to disparage and blacken Ministers and Missionaries, common place labourers, if you please, in the cause of Evangelism is not wise in the face of paganism. To disparage any set of workers is in fact suicidal to the cause of Christ. We wish it to be distinctly understood, we have no controversy with the Methodists of the good of which they are able to do. Our plea is they dont do it well. They dont serve the cause of the Lord Jesus Christ but they serve the devil in disparaging the labours of men in India whose praise is in the churches."

Well, we deny it, point-blank. We never yet heard any body of men denounced by Methodist Episcopal Missionaries as hirelings because they were in receipt of salaries. There are more M. E. Missionaries in India receiving salaries than there are not receiving salaries. The Bombay and Bengal Mission, as it is called, is carried on independently of aid from America; and this is the one Mission, one might almost conclude from the incessant assaults made, for which India has no room.

—WE acknowledge receipt of the *Indian Traveller's Guide* for October, 1874, published at the *Bombay Gazette* office, price 8 as.

—A RESOLUTION of the Government of India testifies to the great value of Gurjun Oil in treatment of leprosy, as practised by Dr. Dougall at the Andaman Islands. The Government Medical Storekeeper at Calcutta has arranged to obtain supplies of the oil.

WE cut the following paragraph from the *English Mail:*

"Mr. Alfred Russell Wallace has recently reviewed the various attempts to determine the antiquity of human remains or works of art, and finds the bronze age in Europe to have been pretty accurately fixed at 3,000 or 4,000 years ago, the stone age of the Swiss lake dwellings at 5,000 to 7,000 years, 'and an indefinite anterior period.' The burnt brick found sixty feet deep in the Nile alluvium, indicates an antiquity of 20,000 years; another fragment at seventy-two feet gives 30,000 years. 'A human skeleton found at the depth of sixteen feet below four hundred buried forests, supposed by Dr. Dowler to have an antiquity of 50,000 years.' But all these estimates pale before those which Kent's cavern at Torquay legitimates. Here the drip of the stalagmite is the chief factor of our computations, giving us an upper floor which divides the relics of the last two or three thousand years from a deposit full of the bones of an extinct mammalia and glutton, indicating an arctic climate. Names cut in the stalagmite more than 2,000 years ago are legible—in other words, where the stalagmite is 12 inches thick and the drip still very copious, not more than a hundredth of a foot has been deposited in two centuries—a rate of 5 feet in 10,000 years. Below this, however, we have a thick, much older, and crystalline (*i.e.*, more slowly formed) stalagmite, beneath which again 'in a solid breccia, very different from the cave-earth, undoubted works of art have been found.' Mr. Wallace assumes only 100,000 years for the upper floor, and 250,000 for the lower, and adds 150,000 for the intermediate cave earth, by which he arrives at the 'sum of half a million years that have probably elapsed since specimens of human workmanship were buried in the depths of Kent's cavern.'"

There are some philosophers who carefully observe facts and, after they have got them well ascertained, proceed cautiously to argue from them, and there are others who lay hold of the merest semblances of facts, and imagine they give proof of their genius by drawing the most astonishing inferences from them. Nothing could well be wilder or more baseless than the above speculations. The piece of Egyptian pottery was brought before the public about 20 years ago, and the utter futility of the reasoning was then shown. How, in the name of common sense, could any one guarantee that the earth above this piece of pottery or piece of brick had never been disturbed during all the thousands of years? Cannot excavations be made and pieces of pottery be dropt into them at this day? or are not such things taking place every day? have they not always been taking place? and are not such excavations frequently filled up? We certainly never dreamed that this ridiculous argument for Egypt's antiquity was to be brought forward again. Then, as regards the stalagmite cave: can any thing in the world be more fallacious than computations based upon the present rate of formation? Stalagmite deposits are caused by the percolation of water impregnated by particles of lime, and their copiousness depends upon the contact of water with limestone and upon the facilities for percolation. But in the nature of the case these are likely to diminish, and the very action of the water reduces the porousness of the rock. So there are many stalagmite caves where the process has entirely ceased. The present rate of deposit is not the slightest guide, and a greater amount may have been deposited in one month formerly than is now deposited in a century. The chrystallization must depend on other conditions than the mere tardiness of deposition. Then again these calculations about the flint age, the stone age, the bronze age, with thousands of years to each, are of the vaguest. Certain implements of bronze are found, some flints that appear to have been fashioned and used by man, and so on; then our *savant* sits down and calculates that in his most savage state man would use the simplest sort of weapons, and would probably be thousands of years before he availed himself of the help of fire in fashioning his implements, and so they go on, with nothing to hinder them, in their wild career over the desert of antiquity. But as a matter of fact the very implements that are assigned to such different periods of civilization, are found, among some tribes at the present day, used together. If the earth had been peopled a half million of years instead of a few thousand, it would be full of man's works. Just imagine 20,000 generations passing over this earth, and leaving no more trace of their activity than would fill a case in a museum!

WE are indebted to a friend for the following account of the Leper Hospital at Rutnagherry, to which we invite the attention of our readers;—

The estimated cost of the Leper Hospital is Rs. 26,299. Of this sum Rs. 12,000 have been contributed by Dinshaw Manockjee Petit, Esq., of Bombay, and a further sum of Rs. 3,000 has been promised by other gentlemen provided the remaining Rs. 11,299 can be obtained from the public. Nearly the whole of this sum has been raised, only Rs. 1,200 being now required to enable the Committee to commence the erection of the third ward, which will complete the project so far as the buildings are concerned.

The annual cost of maintaining 100 lepers, with the necessary Hospital establishment, is estimated at Rs. 5,424. Towards this, besides furnishing medicines gratis, Government have sanctioned an annual grant of Rs. 2,000, on condition that a similar allowance be made from the Local Funds. The balance remaining to be realized will thus be Rs. 1,424, and to secure this, without a chance of failure, it is proposed to invest in Government securities about Rs. 37,000, which sum can only be raised by an appeal to the public.

The Hospital, which is intended to accommodate 100 patients, is to be consist of three separate wards each containing two divisions, a dispensary, medical subordinates' quarters and cookroom and other out-houses. The height of the walls of the wards will be 15 feet, and the space allotted to each patient will measure 9×6×15 feet, equal to 810 cubic feet. Each ward will have a veranda 7 feet in width on all sides, and the wards will be well lighted and ventilated. The requisite number of cookrooms will be provided in such a manner as not to interfere with the caste rules of Hindoo patients; and there will be separate accommodation for male and female patients. An abundant supply of water will be obtained from a well near the entrance gate.

In designing the Hospital the principal object in view was to provide the largest amount of accommodation at the smallest possible cost, and therefore the buildings are of a plain character; the materials and workmanship, however, will be of the best description.

The idea of caste in connection with this loathsome disease is absurd enough. Still, as a matter of fact, Hindoo lepers would not avail themselves of the advantages afforded by this asylum, if it involved the surrender of caste; and as they will cook for themselves, no doubt, there does not seem to be in this a reason why Christians should not aid in this good work. We should think, however, that some of our Native gentry would be glad to furnish the money requisite for the completion of this undertaking.

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SATURDAY, OCTOBER 17, 1874.

THE MINISTRY OF SONG.

"I am convinced," says Mr. Sankey, "that there is lying almost dormant in the church a power for incalculable good, which is being overlooked by many of the leaders of the Lord's hosts to-day: I refer to the power of teaching the truth in sacred song." More powerfully even than Mr. Sankey's [illegible] conviction do the facts that have waited upon his ministry of song support this view. In many instances truths sung by him have accomplished what the same truths often and eloquently spoken had constantly failed to accomplish. We have erred grievously by looking upon this mode of exhibiting truth with suspicion, as though it savoured of man's device. Very often it is associated with evil and made to minister to the glorification of the singer and the mere entertainment of the hearers, and then instead of worship we have mockery. And there is a tendency to treat it as an art rather than as a gift, and to make it exhibit the performer rather than the truth. It is not easy for a singer to merge his self-consciousness and the complacency he has in the successful performance of his work, in the simple desire that the Lord may be glorified by the conveyance of divine truth to the hearts of the hearers. But then it is not very different with the preacher of the word. It is difficult for him, too, to shake off that miserable self-consciousness, and to forget himself in the simple desire to send the truth home to the hearts of men. The same grace that enables the true minister of Christ to lose himself in the truth, will doubtless enable a consecrated singer of Israel to sing with a heart completely attuned to the truths which he utters.

It is evident that many of the Psalms were composed to be sung by individual psalmists, though some of them may have had choruses that joined in from time to time. And it would appear from 1 Corinthians xiv. ('one of you hath a psalm') that it was a usual thing in the meetings for some member to sing a psalm or hymn; and from Ephe-

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sians v. 19, we learn that there was considerable variety in these metrical pieces; there were psalms and hymns and spiritual songs; while from Colossians iii. 16 we learn that these musical pieces were not limited to the ascription of praise to God. The whole verse is very instructive: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." To be qualified to take part in this particular ministry, it is necessary that the word of Christ should dwell richly in the heart, and that the song should be as it were the spontaneous overflow of a heart full of the love of Christ and of the word of Christ; it is to be sung 'to the Lord' realizing that he hears, and that he inhabits the praises of Israel; with grace in the heart; and there must be teaching power, with loving admonitions to the others. The words, the divine truths uttered are of supreme importance, and the soul of the singer is to go forth in these, the music being thoroughly subordinated, so that it shall seem to you the singer is preaching more than he is singing. Every word and syllable must be distinctly articulated. When the Rev. Mr. Spencer was in Bombay last January, many of us had an opportunity of perceiving how wonderfully effective this way of presenting truth might be made; though, in fact, the Rev. Mr. Taylor had already helped us to see it.

This is something quite apart from congregational singing; not intended to take the place of it or lessen the importance of it. Nothing can take the place of the union of hearts and voices in the praises of the congregation. The spiritual songs sung by Mr. Sankey and which may be sung by any other like-minded servant of the Lord, having the gift of musical expression, is rather an adjunct of preaching, or exhortation, a means of leading the sinner to decide for Christ. Its success will depend upon the spirituality of the singer; the measure of the Spirit resting upon him. The slightest trace of vanity or pride such as is so often found in musical performers, professional or amateur, would have been fatal to Mr. Sankey's usefulness.

THE JUDGMENT ON THE CANAANITES.

One effect of the publication by an "Anxious Mother" of her doubts regarding the Bible has been to revivify Tom Paine, and the old infidel objections that have been so often answered have been served up anew. One of the most plausible of these is the destruction of communities by the command of God recorded in the Old Testament. This is spoken of as though it placed the character of God in an odious light. The strongest expressions are used in order to set forth the objector's detestation of One who could consign men, women and children to a violent death. The objector seems to think that the facts, as stated, damage irretrievably the character of God, and that of the Bible. Cruelty is deified; and the Lord of all is represented as an arbitrary self-willed tyrant.

Let us look fairly at this impeachment; let us look at all the facts; let us see if they bear out this terrible impeachment.

The first thing that strikes us is that God, the God of nature, the actual Ruler and Guide of universal affairs, is accustomed to treat every man, woman and child, as absolutely at his disposal, and as without any claim for even an hour's preservation; so absolutely at his disposal that he may terminate the life of the individual at any moment and by any form of death, no matter how terrible, or protract it in the midst of agonizing pains, or appoint to him some loathsome disease that is like a living death. When the cholera or the plague, or some other deadly malady, breaks out, and traverses country after country, sweeping away myriads upon myriads of human beings, nobody thinks of saying that God is transgressing the limits of rectitude, or of exercising some power that does not justly belong to him. God swept away the whole human family by a flood, involving in one common catastrophe men, women and children. In fact every generation that ever lived upon the earth has been swept away in turn, not by a single overwhelming convulsion, but by the perpetual activity of death. From the hour when Adam and Eve came forth from Paradise without having eaten of the fruit of the tree of life, it has been a recognized fact that man is without any claim on God for preservation from the various ills of life, from the sword of the enemy, or from death.

All have sinned and come short of the glory of God. The soul that sinneth it shall die. Death passed upon all men for that all have sinned. God is the King of kings and Lord of lords. Whatever disloyalty or treason is in an earthly state, that and infinitely more is the transgression of God's commands, *e. g.*, idolatry. If an earthly state has authority to send a force and cut down a body of men engaged in open mutiny, so and infinitely more has God authority to send any force that he is pleased to employ against those who are in rebellion against him.

At the last day all men are to be arraigned at the judgment-seat of God, and they who shall be found guilty of persistent disloyalty and self-will shall be banished with everlasting destruction from the glory of His presence, and holy angels shall be the executors of the Divine wrath. Men are now forewarned of this coming judgment, and the long-suffering of God waits while the Gospel is being proclaimed. But judgments are sometimes executed in the earth, especially in the case of nations. These judgments are intended not merely to be punitive, but didactic, setting forth some important truth for the consideration of other nations. The Canaanites, in common with all other idolatrous and sinful nations, had forfeited their lives and might be swept away in any mode that should seem good to God, by earthquakes, volcanoes, plagues, famine, by angelic agency, or by the sword. God could easily have suffered them to get into internecine war, and so slaughter one another till none were left. But there was a very important lesson to be taught the Israelites as to the utter heinousness of idolatry. The terrible sentence against the Canaanites would long remain in their memory as a profound expression of the Divine detestation of this degrading sin.

Let it be borne in mind that God had so manifestly identified himself with the children of Israel, first by the mighty works wrought in delivering them from Egypt, and, recently, by their miraculous transit of the Jordan, and by the capture of Jericho, that to resist them was evidently to resist Him. Had they fairly laid to heart the solemn significance of these events, they would have thrown away their idols, and made their peace with the Israelites, or else have quietly withdrawn from the country. Their continued and obdurate impenitence and determined opposition, showed that they had filled up the measure of their iniquities and were ripe for Divine punishment.

We fully recoznize the fact that God's dealings with the Israelites were to some extent determined by their character. The compact with them was a voluntary one; no compulsion was used to make them obedient; they were free to throw off the authority of God and to become again like the nations around them. According to the nature of the material was God's handling of it. He suffered polygamy to continue among them, because of the hardness of their heart. He proposed to educate them by His laws to a higher level. The very books that contain these accounts of the slaughter of the Canaanites abound in representations of the Divine character in its most amiable and winning aspects.

We deny, therefore, *in toto* the charge, based upon the punishment of the Canaanites, of cruelty and arbitrary severity on the part of God. Before a man can establish this, he must show that the Canaanites had not, in common with the rest of mankind, forfeited their lives through disobedience.

TWO WAYS OF PEACE.

Burdened with a consciousness of his many shortcomings, there are two ways in which a Christian may seek peace. One is by considering that the Lord knows his heart, how that he would willingly be what he should be in all things, only that through the treachery of that same heart, he is hindered and thwarted. And then what he is not, Christ is; and the contrast is glorifying to Christ. Then there are the promises exceeding great and precious. On the whole, he seeks peace in the thought that his shortcomings are in some way to glorify the Saviour; and that the pity of the Lord is evoked in his behalf by the way in which he is fettered and thwarted. It is impossible that any great measure of peace should be obtained in this way. There is ever at heart the sense of condemnation; and there is the consciousness that Scripture makes the glory of Christ to consist not in His contrast with the believer, but in the believer's conformity to Him. "Herein is my Father glorified that ye bear much fruit." "As he is, so are we in this world." The course of such a Christian is like the labour of Sisyphus, ever rolling a great stone up the mountain to see it roll back again to the foot. He has no pleasure in discourses that set forth the obligations of the believer; orthodoxy, in the estimation of such a one, consists mainly in harping upon the promises and in educing from them comfort for those who have a sore conflict with sin and do not get the better of it. It is this kind of experience that has made the name of evangelical so offensive to many. Where sin abounds there grace is still more to abound; and in this connection the word grace is taken to mean the overlooking of sin. As though faith were a kind of counterpoise for sin; as though failure in the believer were a lighter and more excusable thing than it would be in the impenitent.

Now it is very true that the soul awakened to a consciousness of its sinfulness demands the righteousness of Christ, and rejoices in this as an all-sufficient warrant in drawing nigh to God. We are accepted in the Beloved, on the ground of His propitiation and intercession, and all the love of the Father for the Son is available for us. We feel our utter inability to do anything to commend us to God, and we make bold to tell God himself that nothing but sin is to be expected from us, and that if He would have any thing good in us, He himself must put it there. Christ is everything to us. We are morally bankrupt; in ourselves spiritually dead. Very good; but we must believe that God not only receives us for Christ's sake, but gives us His Spirit in order that that obedience which we are unable to render, we may be enabled to render by the operation of the divine Spirit. "The law of the Spirit of life in Christ Jesus is to make us free from the law of sin and death." "Not I, but Christ liveth in me."

We come now to the true way of seeking and finding peace. We abandon altogether the idea of being able to render any due obedience to God; recognize the complete depravity of our nature, in this sense that *all* its exercises come short of the standard of God; we cast ourselves absolutely on Christ as our Ransom and our Mediator; in Him we realize that we are accepted and forgiven; but more than all this our faith lays hold upon Jesus as a present Saviour and Healer; we believe in His present ability and willingness to work in us that which is pleasing in His sight; we confidently expect that somehow or other His help will be available for whatever we have to do or to be, and under the animating influence of this expectation, we go forward in His path, to His work. There is the feeling of utter weakness in ourself, just as in the first case; but along with this there is the belief in Jesus as a present Helper; weak in self, we are strong in the grace that is in Christ Jesus. And we are to go on moment by moment, exercising this faith. The just shall live by faith, as a man lives by breathing. The grace of the Lord Jesus Christ that flows to him momentarily, is an energizing grace, just as the sap from the vine is energizing, and equal to all the demands of the branch in leaves, tendrils, clusters.

TRAINING FOR MINISTRY.—XIV.

And healed them. How highly do we hold in reputation one whose knowledge of the medical art enables him frequently (not of course constantly) to bring about the restoration of the sufferer. Yet even the most successful physician obtains his end only by a course of treatment, involving much time, great pains, continued watchfulness, and, on the part of the patient, thorough obedience. But then the most sucessful physician the world ever saw, was a perfect stranger to the Divine power that went with the mere touch of Jesus direct to its end. The perfection of nature is not even the most distant approach to the supernatural. Jesus Christ was no physician. He was a carpenter. His divine power did not show itself in the sudden creation of palaces; but it chose for its own manifestation a totally different line from that in which his human strength had developed itself. The love of God chose for its exhibition the remedy of the multitudinous ills that flesh is heir to; addressing men in works that they could understand and appreciate, that they might learn to read in these the saving power of God.

And he marvelled because of their unbelief. This was the one thing that excitted the astonishment of Jesus in this world. He looked for faith and felt that he might reasonably look for it. He was quite sure that the people were supplied with all that was necessary in order to this faith. Nothing in the way of external evidence was withheld; nothing in the way of spiritual help was kept back from them. If any divine influence necessary to the exercise of faith, without which the faith, could not be exercised, were withheld from them, then their unbelief would have been easily accounted for, and there could have been no astonishment at its absence, experienced by the Saviour. He knew that there were many things that made it difficult for them to believe on him as the Messiah; but he knew that these were far outnumbered by the reasons for belief; and here was the undeniable fact that the Divine power was directly associated with his will. Sickness, that terrible scourge of humanity, having the freedom of the world, entering the palace of the king, the dwelling of the philosopher and the hovel of the peasant, to subdue which many a father, husband or lover, would give millions of money, this terrible potentate of earth, flees at the touch or at the voice of Jesus. Men might object to this or that thing as not falling in with their ideas of the Messiah; but it was evident that God acknowledged Him; nor could any one really point out a single thing in his conduct that savoured of transgression. Was there any rabbi or scribe, priest or Pharisee in all the land, that could furnish such credentials of his right to be believed? Not one? Why then believe them against him? People had been all their days reposing faith in the teaching of men who had not a thousandth part of the claim to be heard that Jesus had. You say that the Messiah must be so and so; on what authority do you say it? Some rabbi or scribe has told you, but what proof had he to offer that the wisdom of God was with him? And now when one on whom God the Father has so plainly set his seal, comes to you with the message of God, you have no faith for him.

The unbelief of men is simply misplaced trust. The trust which the truth demands of them they cannot give because they have already given it to falsehood. They have given their confidence to the utterance of some foolish man, or to the imagination of their own heart, and they have none to spare for the truth of God incarnate in the Son of God. And this will be their condemnation, that the faith which belongs to God only, and which should be yielded only to one who bears the credentials of God, they have yielded to manifold falsehoods breathed by their fellow-sinners.

He marvelled because of *their* unbelief. He came unto his own, and his own received him not. And does he not marvel because of the unbelief of multitudes who in these days call themselves by His name? How great is their unbelief, appears from their privation of his power. Faith is the turning of the valve that allows his power to flow into our hearts and live. Faith is the admission of Christ's mighty power to our hearts. But oh, how little of Christ is to be seen in multitudes called by his name. His unworldliness; his condescension; humility; patience; fearlessness; self-denial; gentleness; forgivingness; how little of these! How much pride, jealousy, irritability, impatience, worldliness, fear of man, covetousness and the like! Were the Son of Man now to wish to come, where would He find the faith that should open the door? Truly, the Saviour marvels when His servants, night after night, exhaust their powers of expression to send the truth home to the hearts of men who have been accustomed from childhood to speak of Jesus as Saviour, yet who to this hour knew nothing of Him experimentally as a Saviour.

NOTICE.

We regret that by a mistake of the press people, the *Guardian* of last week was printed with its pages sadly out of their true order. The greater part of the impression had been struck off, before the mistake was discovered. Should any of our readers wish for correct copies for preservation, they may obtain them free of expense at the Eagle Press Office.

Epitome of News.

Saturday, October 10.

—On Thursday, the festivities at Hyderabad were continued. A banquet in the public gardens, fireworks, etc.

—Robert Macdonald and Alexander Cameron have been respectively sentenced to 12 and 7 months' imprisonment for house-breaking.

—*Times of India:* "A few days since the Color Sergeant of the Company of the Hyderabad Contingent, quartered at Akola, was bitten by a snake. While sleeping in his hut at 10 o'clock at night, he felt something moving over his legs, when he jerked his feet, and a cobra turned and bit him. Immediately on being bitten, he awoke and shouted out to a comrade that he had been bitten by a "nag;" they both went out, and resorted to the usual charms and incantations, and within two hours the unfortunate man was a corpse. The snake was destroyed, and was found to measure nearly six feet."

If the man had kept still he would have escaped being bitten, most probably.

—It appears from a Ceylon paper that two "sportsmen" went to a jungle in Badulla to hunt the wild boar, and mistaking two men for boars, fired at them, killing both. At the inquest, the occurrence being proved to have been purely an accident, the "sportsmen" were held blameless.

—The India Office has resolved to print the account of Mr. Burgess's recent researches in the Bombay Presidency, together with its accompanying illustrations. The report contains an exhaustive notice of his discoveries at Belgaum, Konur and Badami.

Monday, October 12.

—A correspondent of a Mofussil paper gives the following account of the last moments of Saadut Khan, the mutineer, who was hanged at Indore on the 1st instant:—"On the prisoner being led or escorted out of the Jail gate, and catching sight of the gallows, he said, 'I am going to that place, but, I am innocent of what I have done, as I only obeyed the orders of my master, Holkar,' when he was immediately told to 'chupraho' by Captain Durant, which caused several remarks to be passed by the sight-seers—some of which were, Where is Holkar? why is he not with Saadut Khan? why won't the Sahibs let Saadut Khan speak his last words, as he is going to die? They are only hanging him to shut his mouth, so as he will not implicate others in his deeds. At the foot of the ladder he wanted to say something but was stopped, and when on the drop, he salaamed to the Mussulmans and Hindoos, who returned it, the cap was then drawn over his face, the rope adjusted, when the culprit called on his God, the fatal drop fell, and the leader of the Indore massacre died without a struggle."

—On Saturday there was a Grand Durbar at Hyderabad. A congratulatory letter from H. E.

the Viceroy to H. H. the Nizam was presented. The uncle of His Highness gave a grand dinner party in the evening. This was followed by fireworks. A sad accident occurred. The *Times of India* telegram thus describes it: During the display, a rocket mortar burst. The explosion was terrific. Many of the lights in the palace were extinguished, and numberless panes of glass were shattered by the concussion, and great alarm ensued amongst those in the garden. After the excitement had subsided a little, it was discovered that Major James Bell, Judicial Commissioner of Berar, who was standing on the terrace amidst a number of ladies and gentlemen, was wounded, and several natives were stretched on the ground in the garden. Three were found to be quite dead, and five seriously wounded. Dr. Wyndowe, Residency Surgeon, and Dr. Law, of Berar, attended the wounded. Major Bell had been wounded by a splinter on the wrist and right side. His wounds were found to be flesh ones, and not dangerous. One native's leg was shattered, and had to be amputated at the thigh. Nawab Vicar-ool-Oomrah, the Resident, and Sir Salar rendered every possible assistance to the sufferers. Captain Dobbs and two of the guests were standing close by a native when the explosion occurred. The latter's head was blown clean off, and fragments of brain were scattered about. A fragment of iron shot close by the head of the gentlemen talking to Captain Dobbs, and struck a native full in the stomach. He was killed instantly. The piece of iron, which was a fragment of the exploded mortar, had literally to be cut out of the man's body. The fireworks were at once stopped, and universal regret was expressed that such a princely entertainment should have been marred by such a dreadful disaster. The supposed cause of the bursting of the mortar is that the rain which fell in the afternoon wet the rocket, causing it to swell, and thus stopping the vent when the powder ignited in the mortar.

—Sir Jung Bahadoor is visiting Calcutta.

—The Maharana of Oodeypore is dead.

—News of the death of Dr. Chuckerbutty in England has been received in Calcutta.

—The Tramway Company has supplied the horses with sun topees, which consist of a light cover supported about an inch above the animal's head.

The word 'topeewalla' will no longer be restricted to the dominant race.

—*Indian Statesman:* "Dr. Nancy Monelle, who was lately introduced to Sir Salar Jung, with the object of being employed under the Nizam's Government has, we hear, not yet succeeded in obtaining employment in Hyderabad. Dr. Monelle's terms were Rs. 400 a month, with free quarters and carriage and horses. The Nizam's Prime Minister promised to give the offer made him every consideration, and Dr. Monelle has, it is stated, left Hyderabad for Cawnpore." Another account says she is to return.

—*Indian Daily News:* "Shades of the past! The *Friend of India* writes in praise of some lectures by a German professor, which are described as "masterly apologies for the Christian faith." Apologies! What will the "brethren"—of all denominations—say to this?"

The brethren will be likely to ask if indeed the schoolmaster is abroad. The writer of the above seems to think the word "apology" is restricted to the meaning of an excuse for failure.

—*Friend of India:* "All along the Hooghly, jute and other mills are springing up in fast succession, and by means of them ever increasing numbers of "hands" are finding employment. Mill work is very popular, for it is light and systematic. The pay is also highly appreciated, not only because it is good pay, but also because it is issued with unfailing regularity to the hour and minute. The workers are fast gaining many characteristics of those in Great Britain, and are rapidly differentiating more and more from ordinary Hindoos, though the change is far from being in every respect an unqualified improvement.

—The local tramway-cars are carrying 5,000 persons a day.

—*Lucknow Witness:* "One of the warmest and keenest debates at the late Wesleyan Conference in England was called out by the subject of Total Abstinence. A committee appointed one year ago brought in a report favouring the formation of a denominational Temperance Society, a section of which organization should provide for the special efforts of those members who were abstainers. But in the discussion it speedily became evident that a large majority of the preachers were decidedly averse to the formation of any such society. Dr. Osborn, the leader of the opposition, stigmatized teetotallers as ascetics and followers of John the Baptist rather than of the Master, and a good deal of feeling naturally resulted. The Conference seemed quite agreed, as who is not, that intemperance was an evil to be discouraged, but so far as total abstinence was concerned they washed their hands of all complicity with that piece of fanaticism. We are exceedingly sorry to note this. With such a monstrous evil abroad threatening the very foundations of society and almost imperiling the existence of a pure church, it is greatly to be regretted that the Wesleyan body does not yet see its way clear to rouse itself for the most energetic efforts against it. It is in this even behind the Church of England. But we are confident it will awake before long. Progress has been made."

Tuesday, October 13.

—*Times of India:* The recent widow marriages in Ahmedabad have created quite a sensation there. The opposition party have taken away their girls from schools, and prevented their sons from attending the Prarthana Samaj meetings. The man in whose house the newly-married couple lives has been threatened with excommunication if he allows his tenants to remain in the house any longer.

—A Resolution of the Government of India respecting their Famine Policy has just been published. The *Bombay Gazette* says: "Briefly stated, they do not consider that providing relief during famines is one of their duties as a Government; but at the same time, that it is their duty to do as much as possible to prevent the recurrence of periods of distress. Last year they supplied Tirhoot with grain; but, inasmuch as this is a duty which ought to be performed by the trader in the ordinary course of business, they plainly say that their conduct was only "undertaken in consequence of the necessities of the case, and it is important that such measures should be adopted as will, as far as possible, prevent the necessity of having recourse in future to proceedings which, however unavoidable, under certain circumstances, are open to many and serious objections."

Wednesday, October 14.

—Six Natives were killed and thirteen others injured by the explosion at the Hyderabad festivities, says the *Times of India*.

—The *Sydney Morning Herald* of August 31st says:—"An experimental message was sent yesterday to Java from Sydney, and a reply received in 2 minutes 35 seconds. The distance travelled by the electric current was 8,700 miles. The rapidity of manipulation in so short a time is proof that we have good operators. The current of electricity from Sydney to Port Darwin was instantaneous."

—The *Madras Standard* learns from Toondla, Agra District, E. I. Railway line, that a few days ago, soon after a train left the Hattras station, the driver saw something lying across the rails. He was pretty sure that some native had lain there with the object of putting an end to his life. He immediately reversed steam, applied the break, and hoped thus to stop the train in time, but as the body lay within a short distance of the engine, the man at great risk to his own life jumped off, ran before the engine, and had just pushed away the body that lay across the rails, when the engine and three vehicles passed and the train came to a stand. The life thus saved was found to be that of a Mahomedan female, who declined to assign any reason for having attempted thus to put an end to herself. She was made over to the police at Allyghur, and the magistrate who tried the accused sentenced her to six months' imprisonment and passed some very favourable remarks on the conduct of the driver who, at much personal risk to his own life, saved that of a fellow-creature.

—A German, named Herman Bauer, committed suicide by blowing his brains out at the Botanical Gardens, Calcutta, on Monday evening.

—*Times of India:* "A mofussil correspondent brings to our notice a curious custom which prevails in the management of jails in the Guicowar's territories. Every prisoner, before his discharge, has to reimburse the Jail Superintendent for the expenditure incurred on his keep while incarcerated. Unless he is in a position to liquidate the bill, which is presented to him at the expiration of his term of imprisonment, he is sent back again, and kept there until he has worked out his provision bill, or until some good Samaritan liquidates it for him. When a man's term of imprisonment has expired, he is taken before the Soobha, by whom he is requested to hand over forthwith so many rupees, annas and pies, the expense which His Highness the Guicowar's Government has been put to in feeding him. As a matter of course, nine-tenths of the prisoners are unable to pay, and they are "remanded to jail," until such time as they pay or work out the bill, or until the pleasure of the authorities is known."

—A Roman Catholic journal says: "England now numbers 1,895 priests, 1,453 churches, 86 monasteries for men, 286 convents for women, and 1,260 Catholic schools. England, Scotland, and Wales are divided into twenty dioceses. The House of Lords contains not less than thirty-three Catholic members, the House of Common thirty-seven, and the Queen's Privy Council six. Amongst the baronets there are seventy-seven of that creed."

Thursday, October 15.

—*Overland Mail*, Sept. 23:

On Sept. 19 the Lord Mayor gave a banquet to the Congress of Orientalists. About a hundred of the members visited South Kensington on the morning of that day.

Sentence of death has been passed on M. Regnier, for acting as a traitor at Metz.

At length the Guatemala Goverment have paid the penalty for the outrage on Mr. Magee, and saluted the British flag.

Sir H. T. Holland (C.) has been elected, unopposed, to represent Midhurst in Parliament.

The death of Dr. Francis makes the number killed in the Norwich railway collision twenty-three; the number injured is now ascertained to be seventy-five. A Board of Trade inquiry is proceeding.

Peace is restored in New Orleans, the McEnery rioters having surrendered to the Federal authority.

At Fall River, in the United States, a great fire has caused the death of twenty-nine persons.

The Bolton cotton strike is at an end. Lord Penrhyn's quarrymen on strike have occasioned alarm from their threatening attitude.

Applications for the new Turkish loan of 15,900,000*l.* reached three times that amount; all Turkish securities are accordingly buoyant.

—The American ship *Pocahontas*, from Newcastle to Bombay with coals, was destroyed by fire from spontaneous combustion Sept. 10th. Crew saved and landed at Rio de Janeiro.

—*Bombay Gazette:* "We mentioned the other day that the turret-ship *Magdala* had been outside the harbour for a cruise and practice for the satisfaction of Captain Bythesea. Our other turret-ship the *Abyssinia*, also went out for the same purpose on Tuesday, and, judging from what we have since learned, those actively engaged in driving the vessels and working the guns must have had a lively time of it. We are told that on board the *Magdala* the thermometer stood at 145° in the stoke-hole, 120° in the engine room, and 93° in the turret! This statement might well make us pause and think how long the crew would last in the case of a prolonged action. If such was the temperature there, what would it be with the hatches battened down and every loophole stopped, as it would be in action? The very thought is agonising, and it should lead to serious consideration as to whether turretted ironclads are suitable, as vessels of defence, for harbours in tropical climates, and whether, in practice, they might not be found equally injurious to friend and foe."

—The Madras Government has sanctioned a reward of one hundred rupees for every tiger killed in the Kurnool District.

—*John Bull* states that Canon Ashwell has, at the request of the late Bishop Wilberforce's family, undertaken to write the late bishop's life.

—Another of the Rajpoot chiefs, the Maharajah of Ulwar, is dead.

—Among the books announced for early publication is Earl Russell's volume, "Recollections and Suggestions of Public Life, 1813-1873." Another book in the press is a narrative written by Jacob Wainwright in the form of a diary of the latter days of Dr. Livingstone's life and of his own adventures during the journey to Zanzibar with the traveller's body. The proof sheets are being revised by the Rev. Dr. Matchett, Rector of Trimingham, Norfolk.

—The Calcutta papers announce the accidental death of Mr. Gerald Atkinson, of the firm of Atkinson Brothers (contractors), of No. 15 Chowringhee Road. Mr. Atkinson, it appears, was driving up Dhurrumtollah at 4 A.M., on Friday, with three other gentlemen, when his dog-cart came into contact with a conservancy cart that was drawn up in the middle of the road without a light. The concussion threw him over the splash-board, and the wheel, passing over his body, caused such internal injuries that he expired in the afternoon.

The following somewhat grim statement is then made: "Mr. Atkinson was always a promoter of

sport in any form, and his good-natured face will be missed at many a sky meeting during the coming season."

—*Bombay Gazette:* "There appears to be a revival of religious intolerance in Turkey. Not only is the observance of the Mahomedan Ritual to be enforced, but, as a letter from Pera states, long forgotten ordinances prohibiting the residence of Christians in the Turkish quarter have been revived. The subordinates have carried out their instructions with great brutality, bundling the people and their furniture into the streets. Several Germans employed on the Roumelian Railway, who were obliged to live near the line, have been thus treated. The decree of 1840 and the treaty of 1856 promised that nobody should be molested on account of his religious opinions. Treaties of commerce permit foreigners to carry on business in any part of the Empire with the exception of a single province, and their leases and other contracts have been treated as legal by the authorities. The measures now taken are, therefore, a violation of the treaty obligations."

"The capture of a slave dhow by her Majesty's ship *Vulture*, Commander A. T. Brooke, off the north-west coast of Madagascar, on the morning of the 11th of August, is reported. The dhow was full of slaves—41 men, 59 women, and 137 children. The slaves were suffering acutely from weakness and cramp, having had to remain in one position for a long time. The owners were thirty-five armed Arabs, and the captain determined to take them to Zanzibar and have them summarily dealt with. The *Vulture* sailed for the Seychelles after burning the dhow. The passage was made in ten days, and during that time seventeen liberated slaves died of dysentery and extreme debility."

—*Home News*: "Obituary of the Week.—Lady Dilke; the Hon. Lady Phillips; Lieut.-Col. C. T. Thomas, Ben. Ret.; C. Lyon, Esq., J. P., and High Sheriff for Staffordshire; Chas. Swain, the poet; Dr. A. Jacobs, M.D., of Dublin; Lady Letitia Aldworth; Capt. C. J. Alexander, late Coldstreams; J. Amery, Esq., D. L. and J. P. for Worcester; Maj.-Gen. R. H. J. Beaumont; A. H. Corbett, late of Calcutta; Lieut.-Col. Fielden, late 44th Regiment.

—We notice the death of Mrs. Prime, mother of the editor of the *New York Observer*, aged 86.

Friday, October 16.

—The steamer. *Bangalore*, with the next English Mails, left Aden yesterday at noon.

Twenty-one convicts, with one exception under life sentences, escaped from Port Blair between the 6th of May and the 17th of August.

—*Bombay Gazette*: "In the case of kidnapping at Trichinopoly, reported the other day, the Head Assistant Magistrate, after going into some portion of the evidence for the prosecution, found that Charles Martin—the boy said to be kidnapped from the guardianship of his mother, Mrs. Maria Martin—was above fourteen years of age, and the Mussulman defendants were thereupon discharged. Mrs. Tapley and her truant brother have been since taken back to their mother's house, and it is hoped that their inclination to embrace Mahomedanism has given place to better feelings."

"The Bishop of Madras has recently held an ordination at Trichinopoly. We are told that thirteen candidates presented themselves for examination, all "Tinnevelly men," and all but two designated for work in Tinnevelly. Eleven of them belong to the C. M. S., and two to the S. P. G., these latter being ordained for work in Tanjore. All the candidates passed, but the "title" of one of the S. P. G. men not having arrived from England, his ordination was postponed until December, and the remaining twelve were accepted, six for Deacon's Orders, and six for Priest's Orders, and they were duly ordained on the morning of the 9th instant."

—A Norwegian paper is relating a tale of an almost miraculous preservation. The captain of the schooner *Amazon*, of Stavanger, recently arrived at Bergen with a cargo of salt, reports that in passing the British Channel, about 12 geographical miles from the British shore, he thought he observed through his telescope something floating on the water. He altered his course so as to get nearer and soon discovered that it was a small boat, in which a lad was lying fast asleep. The shouting from the schooner did not awaken him, but when a small log was thrown over into the boat he awoke with a sudden start; an end of line was thrown to him, and he was just able to fasten it when he swooned, and had to be carried on board the vessel. In the boat nothing was found but a pair of oars and a Bible. The lad when brought back to life and strength by the tender care shown to him, gave the following account of his fate:—He was sitting on the shore, reading his Bible, when some of his companions came down to him and teazed him with the manner in which he spent his leisure time. To escape from their banter he got into a boat, and kept on reading, when suddenly he discovered, to his great dismay, that his persecutors had cut the line and left his frail boat to the power of the quickly-running ebb. He tried to use the oars, but struggled in vain against wind and water, and, as a dense fog set in, he soon lost sight of land. After several hours of alternate struggle and powerless despair he fell asleep, and sleep remained, in fact, his only comfort against hunger, cold and the deep pangs of his isolation during the three days and two nights which he had spent in his frail boat when he was at last seen and saved.

—Deaths last week, 309.

—The *Indian Statesman* says that the population of Hyderabad (Deccan) is between 400,000 and 500,000. There are no rate-payers in Hyderabad because there are no taxes, the cost of administering the affairs of the city is paid for out of the public revenues and amounts to about Rs. 9,000 a month.

"The Nizam Government claims the right of owner of the whole of the land within its territories, and imposes a tax on the Jaghirdars and other land owners, but imposes no tax direct on the ryot. In this way the richer man may rack-rent the ryot and there are symptoms of this having been done, so far as could be perceived from a run through 128 miles of the country through which the State Railway passes. The peasantry to be seen on these lands are in a very abject condition, living in the meanest huts and existing only on the small patches of land which they scratch with their ploughs and raise therefrom sufficient food to supply their families."

—There are said to be 93,231 lepers in India.

—The newest Parisian toy out is a little tower in coloured tin: a soldier in lead is suspended by a thread, and there is a little boat below: the feat consists in turning a bit of wire, which, sending the boat round the tower, will cause it to arrive at the moment when the soldier drops, and receive him. The allusion is of course to Bazaine.

—Mr. Spurgeon stated the other day that he had more money than the Rothschilds, for when he required any he had nothing to do but to ask God for it. If it were good for him that he should have it he had it; and if it were not good he waa the better without it. (Every child of God may say the same thing.) It was very singular how God did move people to give:—"Three weeks ago at the Orphanage there were the bills to pay, and they had no money. He said they could not ask God for it until they had done what they could themselves; and he put down 25*l*. Several others did the same. He then prayed to God and said, 'These are thy children and this is thy work; send us this day a considerable sum of money if that be Thy will.' He went home and wrote a letter and sent it to be lithogaphed, but within twenty-four hours the 800*l*. that they wanted came, and he had to send to stop the printing of that letter, and it never was printed. God had sent it all. There was not a man among the trustees but who would bear witness that no one knew about that till the money came. They did not tell anybody. One gentleman sent him a post-card requesting him to see him at the Post-office. He went, and the gentleman said he thought he ought to give something to the cause of God, and he handed him 300*l*. And yet there were a set of wretches who told them that God never answered prayer; but these were persons who never prayed themselves."

—*Times of India*: "We have particulars from Raepore of a horrible murder which was committed there a few days since. As usual, the incentive to the crime was the possession of a few ornaments which a native lad of seven years was wearing. The murder was planned by a gardener and a woman, who enticetl the lad into a house and there murdered him. The two wretches then immersed the body in boiling hot water, in order to render the removal of the flesh from the bones an easy task. The bones were afterwards carefully distributed about three different villages. The murder, as is usual in such cases, was brought to the notice of the police by one of the confederates confessing, and there is every possibility of the two being made to suffer for their crime. Another murder case is under investigation in the same district, but the accused person says the police extorted a confession (which he now denies) from him, by besprinkling him pretty freely with boiling oil."

—Dr. Goodere Chuckerbutty, whose death was lately announced, was originaly a Brahmin of the highest class but very poor, and an orphan at six years of age. The following notice of his remarkable career has appeared. "He contrived to make himself master at the village school of Sanskrit, Persian, and the Bengalee vernacular. He was thirteen years of age before he even heard of the English language or saw an English face, but at that time the visit of an official to the neighbourhood excited his attention. He watched his proceedings with breathless interest, and determined to make himself master of the language in which they were conducted. With a few clothes in a bundle, and a little parched rice for food, he set off on a journey of sixty miles to the nearest English school. He had neither money, friends nor introductions, but concluded a bargain with the schoolmaster to perform the duties of cook, for which his caste as a Brahmin gave him peculiar advantages, on condition of being taught English, and this enterprise, though interrupted at one time by sickness and at other time by family affairs, he steadily carried out. His merits soon attracted notice, and he received a stipend from the managing committee of the school to enable him to pursue his studies. In 1843 the late Mr. Alexander, of the Bengal Civil Service, offered to pay his expenses as a student of the Medical College in Calcutta, and though at first the new pupil was rejected, he renewed the attempt in 1844 with complete success. At this period of his life he evinced a remarkable instance of moral courage, by cutting off and casting aside in the presence of a large assemblage of his countrymen the sacred thread, the distinction of the Brahminical caste, and renouncing Hindooism for ever. Many have since followed this example, but Dr. Chuckerbutty was the first to set it. In the autumn of 1844 it was announced to the students of the Medical College that an opportunity would be afforded to some of them to proceed to England, there to complete their medical education. It was a bold step for a Hindoo, implying as it did loss of caste, patrimony, and social advantages, but Chuckerbutty did not hesitate for an instant. Notwithstanding the dissuasion of his friends, notwithstanding attempts by his relatives to remove him by force from Calcutta, he baffled all opposition, and in March, 1845, sailed for England, to commence a new career. At University College, where he entered in the ensuing April, he obtained the gold medal for comparative anatomy and zoology, besides many certificates of honour, and a competent knowledge of Latin, Greek, French, and German. In 1848 he became a surgeon, and in 1849 a physician; in 1847 he publicly embraced Christianity. He returned to Calcutta in 1850, and after holding several high medical appointments, he again left for England to study for the Indian medical service, of which it was his great ambition to become a member. He passed and was appointed to the service as an Assistant Surgeon. At the time of his death he was a Surgeon-Major, and when in Calcutta had perhaps the largest private practice of any medical man there."

Selections.

THE WASTE-PAPER BASKET AND THE ROADSIDE.

"My word shall not return unto me void."

"The following striking coincidence," writes the friend who communicates it, "having come within my own knowledge, I send it, thinking it may encourage the hearts of some of God's servants who are scattering precious seed for Him. '*Sow ye beside all waters*,' is the command; '*My word shall not return unto me void*,' is the promise. I shall simply state the facts as they occurred." The Lord, in this instance, not only used what had been dropped with prayer by careful hands, but even that which had been thrown away as useless. Does it not give us a fresh proof of His power to reach hearts in most unlooked-for ways, and also bid us value and gather up (*the fragments*, the crumbs of heavenly bread, that nothing be lost?

I was visiting a poor woman, the other day, whom I have known for several years; she is now suffering from an incurable complaint, and probably will not be long on earth. Her daughter, a young person, was, during the time of a revival mission held in the parish, deeply convinced of sin, and brought to Jesus. Her conduct since that period has been so altered, that those who knew her previously are compelled to take notice of it. She is in my Sunday class; her growth, Scriptural knowledge, the childlike simplicity of her faith, and her love to her Saviour, are delightful to witness.

The state of her mother's soul at once deeply distressed her; from the nature of her complaint, she felt certain that she could not live long. Much prayer was offered for the poor woman; she was

frequently visited, and faithfully urged to seek Jesus. I left home for a few weeks; upon my return the first words the daughter said to me, on entering the cottage, were, "God has been so good; He has heard our prayers. Mother is now quite happy 'in Jesus.'" I then talked with the poor woman. It was a time of much thankfulness; she whom it had been so difficult to interest in the things of God now relating, with tears of gratitude, what God had done for her soul. She told me how that for days and nights, she had sought for rest and found none—seeking the cross and finding it not—when, one day, she took up a little book that she had forgotten was in the house, and had opened on the words,—

"ACQUAINT THYSELF WITH HIM, AND BE AT PEACE."

Then followed the lines,—

"Art thou acquainted, oh, my soul,
With such a Saviour, such a Friend,
Whose power can all events control,
And from all evils can defend?

"Why art thou, then, oppress'd with fears?
Knowledge of Him should give thee peace,
Should check these often-flowing tears,
And bid those sad misgivings cease.

"Is it the past that gives thee pain?
Transgressions fell dost thou deplore?
The atoning Blood pleads not in vain,
Thy God remembers them no more.

"Oh, faithless, unbelieving heart!
So slow to trust that tenderest Friend,
Who doth the needful strength impart,
Who, loving, loves unto the end!

"No longer doubt, nor fear, nor grieve,
Nor on uncertain evils dwell;
Past, present, future, calmly leave
To Him who will do all things well."

"Oh!" she exclaimed, "those words did come to my heart; it did seem as though God sent them on purpose for me, and I have been able to trust Him ever since. Think of His saving me, who has lived such a careless, godless life, thinking of nothing but my family and my work; and now He is *so* good to me, I want for nothing." She then began relating various acts of kindness she had received from those around her. This little fact indicated a change, for previously she had been very discontented. The circumstances under which she had become possessed of the little book of texts and hymns was, in itself, singular: it had been thrown away into *a waste-paper basket* with some old papers, and she had taken it up and brought it home from the house where she had found it, but never opened or read it.

A few days later, I again visited her. Her hunger for the Word of God was remarkable. This time I found her quite overwhelmed with delight, because God had, in a peculiar way, sent her some portions of His Word. The *manner* in which they were sent was most striking. The previous evening she had said to her daughter how much she should like to have some large printed text to rest her eye upon; they would give her something to think about during the long hours she had to remain alone, and her Bible was too heavy to hold in her feeble hands. The girl at once promised to procure her some, intending to purchase them the next day in the town. However, the following morning, when taking her accustomed walk, previous to commencing her daily work, in passing through one of the neighbouring suburbs, her eye was attracted by several pieces of white paper that she observed lying *on the turf*; she stooped and lifted them up; they were saturated with the morning dew, and the words were well-nigh obliterated. To her amazement, they were texts of Scripture, some of them the *very* words that, during the previous night, she had repeated to her mother: "*He was wounded for our transgressions*," and the "*Lord hath laid upon Him the iniquity of us all.*" "I picked them up," she said, "and came home to mother, and told her how God had sent her some texts. And He did send them, did He not?" said she, turning towards me. Second causes, as to who had left them, or whether they had been purposely scattered, never seemed to interest them. It was enough; *He* had seen their desire, and granted it.

Their delight with the precious words I can never forget. How they prized and valued them! "Look at this one," said the woman, pointing with her trembling hands; "my favourite verse is among them, 'He was wounded for our transgressions, He was bruised for our iniquities.' I do love those words; and are not these words true of me," said she, turning over another paper, "'He hath not dealt with us after our sins, nor rewarded us according to our iniquities'?" and "Oh, teacher, is not this just it?" pointing to the words, "You hath He quickened who were dead in trespasses and sins." "We were *dead*, were we not?" added the girl, with such a look of earnest truthfulness that went to one's heart when one recalled the giddy, thoughtless, careless girl she was only a few months ago. It was a sight simple, touching, and real. Oh, that God's Word was more prized, its value felt, its promises loved! "His words *do* good," "they are sweet to the taste; more to be desired than fine gold."—*Woman's Work.*

PERFECTION—WHAT IS IT?

BY J. DENHAM SMITH.

(*Concluded from our last.*)

That which has life will seek to assert itself; but I am told (Col. iii. 3) that the old life is gone by the cross, "Ye are dead, and your life is hid with Christ in God." And I am not therefore to live that life? Yes, but as sin in the flesh is still in me, it will never cease to seek to revive it again, as in the case of Paul when a thorn in the flesh had to be given him lest he should be exalted above measure, that is, lest he should sin. And this was at a time when, if ever, on having been in the third heaven, he might have considered himself to have been free from sin. But, alas! whilst here, the holiest Christian is prone to a departure from the living God. However holy, there will be still room for that word, "needeth not save to wash *his feet.*"

Have I then no liberty, no power against sin? Much in many ways. "Where the Spirit of the Lord is, there is liberty." We have in fact a fourfold liberty; we have:—

First, liberty from the condemning power of sin. This is power and peace, to know that sin has had its doom, and can no more condemn us.

Secondly, liberty from the moral dominion of the flesh. What the law could not do through the weakness or sinfulness of the flesh, Christ, in the likeness of sinful flesh, condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us, who* (are free now to) *walk, not according to the flesh, but according to the Spirit.*

Thirdly, liberty from the practice of sin. "How shall we who have died to sin live any longer therein?" It is by abiding in Christ through the Spirit that we do not sin. "Whosoever abideth in Him sinneth not."

Fourthly, liberty from the harassment of the law, which uses sin against us, and would bring us into death. "The law hath dominion over a man as long as he liveth." But we who are in Christ do not longer live. Death having ensued in Christ, the law's dominion has ceased. We are freed thus in all these ways that we may serve God acceptably, and that we may yield ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness unto God.

All this liberty we have now; but there is more to follow—the liberty of the glory—when the creature also (creation) shall be set free from the bondage of corruption into the liberty of the glory of the children of God. Then, in resurrection glory, the sons of God will be manifested—will be glorified together with Christ. Both body and spirit will then enjoy the full heaven of sunlight and joy. As another has said, "A long breath we shall draw in every sense when we are there. What a romance of real life this glorious life will be!"

But what now is to be the result in our own minds of all that we have said?

This specially, that there are deeper depths of sin and of the flesh than we have yet ever discovered. "The heart is deceitful above all things, and desperately wicked."

This also—to be satisfied with self is to be blind to that deceit, and ignorant of that wickedness. It was a remark of one of the holiest of men, "My soul sickens when I look at myself only for a minute or two." Bunyan speaks of "that villain self," showing his estimate of what it is. Job *before* he saw God was well content with himself, but not when self was seen in the light of God. Then he was content with *God*. Peter also, before he saw the glory in Christ, cried out, "Depart from me, for I am a sinful man."

'Tis a poor boast this, of not sinning; and a poor thing to compare ourselves with ourselves; saying, that at one time we did sin, and that at another "for whole days" we did not sin. Quite new also the boast, "Only one difficulty left—*omissions*. "Did ever Paul speak thus? No; the highest as to himself, when he had done all was, I am an unprofitable servant. Did David? "My sin," he says, "is ever before me." Not surely to condemn him for he could also say, "Thou forgavest the iniquity of my sin," but to remind him what he was, to keep him, as to himself, for ever and for ever humble; yea, self-abhorrent before the Lord.

It is a vain thing to commune with our own heart instead of the Lord's. Better for David to have communed only with His truth, for then he had never said, "I shall one day perish at the hand of Saul." Ah, no! self-approval is not holiness; quietness is not holiness. But there may be much holiness with sore conflict. Said Paul, "I was with you in weakness, and in fear, and in much trembling." "Without were fightings, and within were fears."

Further, what we have said shows that we have here no perfection that satisfies. No; I see nothing here to satisfy, not even Christ's blessed work *in* or *for* me. Nothing but our seeing the Lord in resurrection, and our being like Him and with Him, will satisfy. I shall be satisfied when I awake in His likeness. We shall be perfected then—satisfied then. God puts nothing less before a believer than absolute and eternal blessedness.

Meanwhile death surely will cause blessing to a believer, for it will put him where death has no more place. But it is not death we are looking for, nor yet heaven. No. Our present and our future are beautifully portrayed in those words of the hymn—

Midst the darkness, storm, and sorrow,
One bright gleam I see;
Well I know the blessèd morrow,
Christ will come for me.

Midst the light, and peace, and glory,
Of the Father's home,
Christ for me is watching, waiting—
Waiting till I come.

Long the blessèd Guide has led me
By the desert road;
Now I see the golden towers—
City of my God.

There amidst the love and glory,
He is waiting yet;
On His hands a name is graven,
He can ne'er forget.

There amidst the songs of heaven,
Sweeter to His ear
Is the footfall through the desert,
Ever drawing near.

There made ready are the mansions,
Glorious, bright, and fair;
But the Bride the Father gave Him
Still is wanting there.

Who is this who comes to meet me
On the desert way,
As the morning star foretelling
God's unclouded day?

He it is who came to win me,
On the cross of shame;
In his glory well I know Him,
Evermore the same.

Oh, the blessed joy of meeting—
All the desert past!
Oh, the wondrous words of greeting
He shall speak at last!

He and I together entering
Those bright courts above;
He and I together sharing
All the Father's love.

Where no shade nor stain can enter,
Nor the gold be dim;
In that holiness unsullied,
I shall walk with Him.

Meet companion then for Jesus,
From Him, for Him made;
Glory of God's grace for ever,
There in me displayed.

He who in His hour of sorrow
Bore the curse alone;
I who through the lonely desert
Trod where He had gone.

He and I in that bright glory
One deep joy shall share;
Mine, to be for ever with Him;
His, that I am there.

Miscellany

—*Times of Blessing:* Mr. Moody's farewell words at the Inverness Convention:

At the close, Mr. Moody referred with very much feeling to the work in Scotland. His sentence were interrupted by bursts of tears; he bent over

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the pulpit sobbing, and buried his face in his hands. Among the audience the flood of emotion was overpowering: the whole meeting was bathed in tears. It was a moment of inexpressible tenderness; the thoughts and feelings of past months came rushing back in a torrent. Mr. Moody said, if he had given offence to any one since he came to Scotland, he now asked to be forgiven. He would leave Scotland with a sigh, and he hoped that he and his dear friend Mr. Sankey would be remembered affectionately in prayer at many a Scottish hearth, as they went further in their work. The last nine months had been the dearest in his life. He was leaving friends who would be ever dear to him, and whose kindness he could never forget. Some had departed, especially the honoured friend (Principal Fairbairn) who had opened the Glasgow Convention, and had there delivered a speech that stirred every heart, and was said to be the speech of his life. In conclusion, he wished to do what he had not done before—to thank briefly those who had furthered his work. First, he had to thank the ministers. From them he had received nothing but kindness; all denominations had cordially worked with him. 'As a layman, I did not expect it. And Mr. Sankey and I have received far warmer welcome than we deserved. Secondly, we owe our gratitude to the Press. Little has been written we could object to. Wherever we have gone, the Press has given us a helping hand, and aided in the success of our work. Thirdly, I have to thank the young men of Scotland, who, wherever I have gone, have rallied round me in such a remarkable way. To officers of the church, to parents, and all others who have aided us, I return my thanks. There has not been one word of strife or discord among the fellow-labourers all these months; and even in the open meetings, which some supposed would open the door to animosities and stupidity, there has been nothing objectionable. God has wonderfully kept us. And now, will you let God's Spirit go on working? Very much more may be done. Dear friends, farewell! May God bless you, and by and by may we meet on the eternal shore!'

Mr. Moody then led in prayer, imploring the Almighty that when they met in the celestial haven not one soul in that vast assembly would then be lost.

Dr. Thomson, Edinburgh, moved that one reverend father in their midst should offer up a special prayer for the work of Mr. Moody in Ireland; and called on the Rev. Mr. Somerville, Glasgow, who answered to the call, and offered up an impressive prayer for that end. Mr. Moody then wished the meeting to sing 'The sweet by-and-by,' after which the benediction was pronounced, and the large gathering separated.

—"Horace Noel," in the *Christian:*

"As the subject of 'consecration' has been frequently brought of late before the minds of your readers, may I beg a little space to remind them that consecration, if sincere and thorough, includes the consecration of our *possessions* as well as *ourselves*, to the Lord, and that the use we make of our possessions is an important test of the sincerity of our consecration. There was never, perhaps, such full consecration among believers generally as immediately after the day of Pentecost; and we know how it displayed itself. A community of goods among believers is, of course, no longer possible; but the same spirit which animated the Church at Jerusalem will manifest itself in these days by *corresponding* effects; in leading those who are really consecrated to forego needless *luxuries*, that the temporal and spiritual *necessities* of those who are ready to perish may be relieved. I am quite sure that if anything like Pentecostal consecration were to take possession of believers generally in England, those who are weekly appealing for help in your columns would soon find the effects of it."

—*On Guard;* Rev. B. H. Badley on the various kinds of wine mentioned in the Bible:

The Hebrew has many distinct words which are all confused into the English phrases "wine," "new wine," "sweet wine," "flagons of wine" and "wine on the lees." The Hebrew word *tirosh* is used thirty-eight times, and in nearly every instance is pronounced a blessing.. It is a collective term for the fruit of the vine in its natural state, from the early "tirosh in the cluster" to the richer "blessing within it" of the full rich grapes ready for consumption or use; hence 2 Chron. xxxi. 5-6 speaks of gathering "wine" (*tirosh*) and laying it "in heaps," alluding to the grapes which are thus called "wine." So in Mica vi. 15, "Thou shalt tread wine (*tirosh*) but shalt not drink its juice" (*yayin*). Isaiah too (lxv. 8) uses the phrase the new "wine (*tirosh*) found in the cluster." It is thus spoken of as a thing of growth and a product of the fields along with corn and orchard fruit, and yet "*tirosh*" is translated "wine." It is nowhere implied to be either intoxicating or liquid, and hence it is not strange that we find it favorably mentioned in the Bible.

The Hebrew word "*yayin*" is used one hundred and forty-one times—in seventy instances with condemnation. It is the generic term for wine, including the pure blood of the grape, the preserved juice and also the fermented and drugged juice. It is used in all these varied ways. "They washed their garments in wine" (*yayin*). Melchisedek "brought forth bread and wine" (*yayin*). "Wine (*yayin*) is a mocker," "it stingeth like a serpent." "Their wine is the poison of dragons." *Nowhere* do we find divine sanction associated with "*yayin*" where *the context shows it to be intoxicating.* Besides "*tirosh*" and "*yayin*" there are at least eight other Hebrew words which have been rendered by the English word "wine." Upon this point it should be borne in mind that while the Scriptures are inspired, the English words of the translators are not inspired. Dr. Kitto in his well-known Cyclopedia says:

"On no point is the remark of the Encyclopedia Brittanica concerning the authorized version of the (English) Bible more just than in reference to wine. 'One of its greatest faults is that the translation of the same original word is often improperly varied at the expense of perspicuity, while, on the other hand, ambiguity is sometimes occasioned by the rendering of two original words in the same sentence by only one English word, which however, is used in different meanings.' Not only two, but thirteen distinct Hebrew and Greek terms are translated by the word "wine," either with or without the adjectives "new," "sweet," "mixed" and "strong." The common version must on this point be deemed exceedingly defective."

TELEGRAPHIC NEWS.

London, October 9th: The Indian transport *Malabar* has left Portsmouth for Bombay.—Advices from Berlin state that the Emperor William has abandoned his visit to Italy.

Washington, 8th: Affairs in Alabama are becoming alarming owing to the conduct of the white leaguers. A regiment has been ordered to the South.

London, 12th: Sir John William Kaye, K.C.S.I., has resigned his appointment at the India Office in consequence of failing health.—Marshal Laserna with the Northern Republican Army has crossed the river Ebro and occupied La Guardia.—Latest advices from Egypt state that the Nile is rapidly falling.

Paris, 12th: The Spanish ambassador has presented a note to the Duke Decazes, strongly protesting against the aid afforded by France to the Carlists.

London, 13th: Advices from America state that President Grant has announced his intention of not seeking re-election.—Obituary: The Duke of Leinster. —The Insurgents at Buenos Ayres are preparing for strenuous action.

London, 14th: The Indian troop-ship *Euphrates* passed the Suez Canal, outward bound, on the 13th insant.—Latest advices from Spain state that several battalions of Carlists are surrendering to the Republican troops and the towns in the Basque Provinces demand peace.

London, 15th: Her Royal Highness the Duchess of Edinburgh was safely delivered of a son this morning at Buckingham Palace.

New York, 14th: In the elections for Congress the Democrats have gained three seats in Ohio and two in Indiana.

PASSENGERS SAILED.

Per P. and O. Str. *Lombardy, October* 12.

For Southampton.—Mrs. Depnee and two children, Mrs. Willoughby Osborne, Mrs. W. J. Sharp, Mr. and Mrs. E. Cunningham and two children, Mrs. J. J. Wood and child, Mrs. Ross and infant, Mrs. A. K. Mackpherson and two infants, The Hon'ble G. A. Hobart, Mr. John Mellish, Captain Grant, Mrs. Williams and child, Mr. G. J. H. Glinn, Mrs. E. Thorn, Mr. Harvey, Pro'essor Coghtrey, Mrs J. A. Sinclair, Mr A. C. K. Allaway, Mr. N. Austin, Mrs. Pocock and infant, Mr. and Mrs. Savage and infant, Mr. Richliling, Mrs. Colley and three children, Mr. J. Bapty and two children, Colonel Riach, Major Baseve, Mrs. Homfray, child and two infants, Mr. G. Sansom, Mr. Evan Jones, Mr. E. McCarthy, Mr. H. Thomas, Mr. C. Black, Mr. H. Vye, Mr. F. Pratt, Surgeon Saunders, Mr. T. A. Doyle, Lieutenant Dunn, Mr. E. M. Money.

For Brindisi.—Colonel A. H. Ternan, Colonel T. A. Carey, Mrs. General Olpherts, Mr. R. H. Froude, Mr. R. Belchambers, Lieut Drary Lawe.

For Venice.—Major A. H. Justice, Mr Hayhurst.

For Malta.—Mrs. and two Misses Scott, Miss de Bodisio, Miss Stross, Sir Michael and Lady Westropp.

PASSENGERS ARRIVED.

From Southampton.—Mrs. G. F. Hogg, Mrs. A. Hogg, Mrs. Wait, Mrs. Elliot Colvin, Mr. S. Moran, Mr. H. Bells, Captain W. F. Hume, Mr. W. Hole, Miss Seymour, Mr. E. J. Chanter, Mr. E. H. Ensor, Mr. C. D. G. Betts, Mr. R. Robinson, Mr. R Tallon, Mr. H. J. Reed, Mr. C. Evatt, Mr., Mrs. and Miss Hervey, Mrs. Soundy, Mrs. Henery and child, Mr. J. Duncan, Mrs. Dixey, Mr. F. H. Jones, Miss Brown, Mrs. Hudson, Mr. W. Townson, Mr. W. Searle, Mr. A. Ashworth, Mr. D. Ashworth, Mr. T. J. Boosey, Mrs. Lavender, Mr. P. Moir, Miss Pearson, Sub-Lieut. Marsham, Mrs. Thompson and son, Mrs. Pritchard and child.

From Venice.—Mr. H. W. Bamber, Captain R. Tickell, Captain C. A. Sim, Mr. and Mrs. Brandreth, Mr. H. E. Jacombe, Captain W. J. Heaviside, Mr. W. T. Moore, Mr. W. Young, Mr. Malins, Mr. L. Brown, Mr. F. G. Gibbons, Mr. J. L. Johnstone, Miss L. Bardet.

From Brindisi.—Mr. J. Quinn, Mr. C. C. Quinn, Mr. W. F. Smith, Mr. E. T. Morement, Mr. R. L. Campbell, Mr. Leg[illegible], Mr. Brett and son.

From Suez.—Mr. S. D. Syriotti, Mr. A. D. Syriotti, Mr. Theodore.

Domestic Occurrences.

MARRIAGE.

FARRAN—SIMMONS—Oct. 12th, at the Cathedral, Bombay, by the Rev G. C. Reynell, M.A., Charles F. Farran, Barrister-at-Law, to Ethel Kate, second daughter of the late Thomas Simmons, Esq., of Liverpool.

DEATHS.

MERK—At Dhurmsala, on the 2nd Oct, Rev. J. N. Merk, C. M. S., of the Kangra Mission, aged 55 years.

BAYLIS—October 15th, at Parell, Mary Edith, daughter of Mr. Alfred Baylis, of the P. & O. S. N. Co.'s Service, aged 15½ years

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Printed and Published for the Proprietors at the EAGLE PRINTING OFFICE, BOMBAY.